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FOR THE GOSPEL MESSENGER.

THE MISSIONARY CHARACTER OF THE CHURCH:

A SERMON, PREAGHED AT THE OPENING OF THE CONVENTION, MAY 3d, 1837, IN TRINITY CHURCH, COLUMBIA, S. C.

The field is the world.—St. Matt. x111. 38

Christian benevolence is diffusive. Its sacred principles are founded on that intimate relationship which, through grace, subsists between the creature and the creator. Its action embraces the relief of necessities common to human nature; and strengthens the bond of interest and duty in the family of God. Next in importance to the atonement of sin, the Son of God became incarnate, to carry out the merciful designs of all revealed truth; to bring down the mysteries of death to a level with human understanding; to annihilate the distance between heaven and earth; to enshrine in human agency the divine will and power; and to establish the standard of personal holiness in character, and the example of active benevolence in his ministry, which are placed on no higher elevations of taste, feeling and duty, than their proximity to heaven should presume. Impossible in this state of being, a slight acquaintance with human nature must admit, for any other, born of woman, to be holy, as the Son of God was holy. Nor in its literal bearing, is the sacred precept supposed to be applicable. With all the aids and assistances of divine grace, man is still a frail and imperfect being; and his highest illuminations of faith, only reveal a standard of holiness in the gospel, by which the soul is directed in preparation for eternal happiness. parallel position stands the duty and the merit of extending that faith. Its principles of godliness are framed upon the obedience due by a single being to the perfect law of God: and the advancement of Christianity calls forth motives of action, and embraces a sphere of enterprise, by no means entirely dependent upon human agency and control. Hence the moral axiom to casual observation would seem inferential, that the gospel dictates terms of salvation, with which man in a state of nature cannot comply; and requires, under the sanctions of eternal retribution, the Church to disseminate Christian truth, without the necessary means to do so. But the difficulty is removed by the consideration, that the gospel is a system of duties, rather than of speculative opinions; and the responsibility of zeal rests not upon its successful results, but simply in the proper application of the means of grace. This practical view GOS. MESS., VOL. XIV., NO. 7.

of Christian obligation shows, that the believer must aim to attain the righteousness of Christ; must strive to enter the kingdom of Hegres himself, and use his best efforts to extend its dominion over every homes Difficult, nay impossible as, compared with human effort, has seem the attainment of the desirable object, in any given period of ting still the motives and hopes which the holy enterprise inspires, are among the choicest fruits of the indwelling Spirit of God. The Christian who feels the high privilege of being in the covenant of redeeming love; who partakes of the inestimable benefits of the mediatoral sacrifice; who holds communion with Heaven, in the appointments of grace; and cherishes the hope of glory after death, cannot be insensible to the demand of Christian charity, in its enlarged sense; and must express, in some way, the consequent desire to extend its knowledge and happiness to all nations and kindreds of earth. His daily prayers, that the Saviour's kingdom may come; or, in other words, that the reign of grace may be experienced in every living soul. The Christian ascends every accessible point of duty, to survey the spiritual destitution of his fellow men; to afford such partial relief as may lie within the scope of his ability. And what a solemn prospect opens upon his view! The harvest seems white, and ready for the sickle. But the laborers are few. Human effort seems ineffectual of any permanent advantage in the Numerous and powerful enemies are at the work of enterprise. destruction. Passions the most unholy; habits the most degrading; vices the most fruitful of misery, spring up under the influence of social evils. Every where are traces of sin and death. Mankind need the moral culture of God's husbandry. Its harvest is the salvation of souls: and its field is the world.

It must be assumed, Christian auditors, that the quotation of the parable, which is selected as the guide of our meditations, needs no enlargement to enforce the moral application which it covers. Our Saviour, you are aware, borrowed illustrations of his doctrine from objects most remarkable to the senses, and drew from the silent operations of nature those felicitous images of thought, which, without personal offence, conveyed the force of truth to the hearer's mind. As an encouragement of the disciples, in the arduous duties of the ministry, heir Lord frequently alluded, in his familiar conversations with them, to the inspirations of grace upon their labor of love; and as in the instance alluded to, applied the parable of the seed to the moral influence

of the Gospel upon the world.

The occasion on which we are convened, justifies reflections on the missionary character of the Church, or the degree of moral means with which it is invested, for the christianizing of the world. Textual deduction furnishes three sources of information to illustrate the subject. 1st. An inquiry into the nature of the field, or moral husbandry, in which the seed of life is commanded to be sown. 2dly. What are the appointed means for meeting the destitution of religious knowledge. And 3dly. What are the duties of the agents employed in this important crisis of the work. Apart from the express declaration of the text, the whole system of revealed truth teaches, who are the subjects of its threat and promise. God is no respecter of persons. All mankind constitute

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the moral husbandry of divine love; and the field is the world. Wherever man exists, there is an object of redeeming love. Unconfined to the limits of time or place, and equally applicable to all estates and conditions of mankind, the divine injunction imposed upon the first heralds of the cross, and upon their successors in office, the solemn daty, to go into all the world, to teach and baptize in the name of the ever blessed Trinity. Our Church has always recognized this solemn responsibility. At no period of history have the infidelity and irreligion of man been divested of her most anxious care. But more than this; by the late legislative enactment of the General Convention, the Church is declared to be a Missionary Society, whose field of operations must be determined by the providence of God. All those who have received baptism at her altars, are the members, ex officio, and the pledged supporters of this missionary enterprise. But nothing was expressed, in the constitution, as to the priority of claim in the respective scenes of action, nothing was intimated, in reference to the most urgent demands of The wants of a sinful race alone were stated as Christian adventure grounds of appeal to christian Charity; and the amount of effort, as well as its mode of application, was submitted to the discretion and piety of Churchmen. The wisdom of this course is obvious. No effort is made to invade the rights of conscience, nor resist the invocation of the Holy Spirit. Missionary duty is placed upon its first plan of divine prescription, which arises from the necessity of the case. The atonement of the cross was made in expiation of all human guilt; and of course the responsibility to receive the covenanted means of grace rested upon all the world. An universal and entire freedom of invitation should have been expected of the gospel, as concurrent proofs of its divine origin. Mankind have always needed a Saviour. It is estimated, that out of the whole population of earth, not more than one third is professedly Christian. The great mass of men follow human inventions in divine worship; and, having reprobate minds, God has delivered them over to the blindness of their impenitence. Even the most flourishing portions of the Lord's husbandry need the constant influences of divine grace upon its culture. Wherever the guilt of human nature arrests the progress of divine truth, there the ministry of the Gospel is needed to open the kingdom of Heaven, and to diffuse its leappy influences over the morals and manners of associated life. And can it be, that christian benevolence has no sympathy for the countless mortals who pass from this state of action without a saving knowledge of their Redeemer? Are the Saviour's disciples indifferent to the fate of the multitudes which crowd the temples of an impure idolatry; the unnumbered inhabitants of the far distant isles of the sea, who worship objects not more ennobling than those of stocks or stones; nor for the aborigines of our own country, who, in their flight from civilization, are pursued by the exterminating weapons of vice and war, and unblest by the beams of Christian truth, behold the sun of existence decline, without a hope of entrance into that covenanted rest which remains for the people of God ! Is the Churchman insensible to the claims of the far West, which embraces within its geographical limits an area of territory sufficient for the support of the present population of the world, and already multiplying the

spiritual wants of its inhabitants, by an increase of infidelity, and its immorality to an extent which must have a frightful reaction upon the destiny of the Church. Can the Christian be regardless of the condition and claims of our domestic servitude, which is still inadequately furnished with that religious instruction, of which sound policy not less than Christian charity demands the proper inculcation? Will the moralist disregard the equally fatal influence of practical infidelity in christian communities; of those persons who give an outward sanction to the institutes of religion; who assume the responsibilities of baptismal obligation, who know nothing of its covenanted duties, or who care less for the unsearchable riches of Christ. This last named class of self-deluded beings, should be considered as presenting urgent claims upon the charity of missionary enterprise. Connected by the ties of affinity, by similar mode of instruction, and by habits of life, our western brethren have, from the absorbing motives of cupidity, or ambition, separated themselves from the ordinances of the sanctuary, and the moral influence From their peculiar position in the Christian of the Christian religion. household, not less than their important numerical force in the weight of popular opinion, a prime necessity exists to encourage a liberal support of missionary adventure. And the humiliating reflection which this necessity constrains, is, that the greater the spiritual destitution of nominal Christendom, so must be the increased insensibility to its calamitous influences. Ignorance, therefore, of duty, is not to be alleged as the existing cause of practical infidelity. It is because the truths of religion are well known, and the novelty of divine threat and promise worn of from the fears and hopes of the impenitent, that the service of God is despicable to them. And as the necessary result of cause and effect, not less than scriptural denunciation, it follows, that unless men repent and be converted, they must die as they have lived—heathens in a Christian land, infidels in the bosom of the Church, without God in this world, and without the hope of happiness beyond the grave.

With great propriety may the question be asked, What has the Church done to redeem the pledge of its charter, given for the evangelizing of all the world? Christian benevolence has never fallen into absolute oblivion of its solemn responsibility. For more than 1,800 years, various and unceasing efforts have been made to meet this exigency. Subsequently to the pure æra of Christianity, when apostolic zeal won from Gentile persecution the crown of martyrdom, superstition, we are informed, assumed the arms of chivalry, to plant the Saviour's cross upon the ruins of Islamism. Spiritual ambition called forth the swarms of blood-thirty fanatics, to trample upon the most sacred rights of humanity. And under the cloak of religion have the emissaries of various sects perpetrated the most foul and atrocious crimes. Alas! from such sources of conversion, what should be expected, other than vanity and vexation of spirit? How is the Christian system answerable for the perversions of its abuse! The self-constituted laborers in the spiritual field sowed the wind, and they reaped the whirlwind! What right had they to attribute to divine agency the operation of their own hands; or to demand the seal of divine blessing upon principles and motives of

action the very reverse of divine mercy?

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Our Saviour's advent to earth was a sufficient pledge of his sensitiveness to the depravity of human nature. And the perpetuity of his benediction upon his ministry, until the human shall have been substituted by an immortal nature, delegates a moral power sufficient, sooner or later, to arrest and remedy the evil of sin. If the design of his ministerial commission be not frustrated, if his promise has not failed, if his gospel is to be communicated to mankind, the Church must be considered his appointed agent-the Missionary Society, and its ministers laborers in that spiritual harvest, of which the field is the world. And this reflection, leads, secondly, into the means divinely appointed for meeting the destitution of religious principle, for the inculcation of religious truth is, in the first place, a progressive work. No extensive operations of grace are instantaneous. To insure the acceptable fruits of righteousness, the seed of life must be planted, duly cultivated by the appointed laborers, and watered by divine grace. The conversion of the world is the work of the Holy Spirit, through the systematic instruction of the Suppose that this feature of the divine moral gov-Christian ministry. ernment was, in Christian communities, admitted; that the wise and holy institutions of the Church were adequately sustained in those measures upon which the divine blessing was promised to descend; that the preached word, in all its fulness and freedom of love, was received as the power of God unto salvation; that the ministry, in its successional hierarchy, was acknowledged of divine ordination; that the sacraments of religion were visible signs of spiritual grace; that the liturgical offices of devotion were venerated, and used as formularies which embody the inspiration of saints, prophets, and martyrs, and the jubilee of angelic worship; that revealed wisdom embraces precepts and duties, as well as doctrines of universal obligation; and that in proportion to his gifts and graces, correspondent fruits of holiness were exhibited in the Churchman's walk and conversation; the example of sound, consistent, and practical piety, would go far, very far, to insure an answer to his prayer of faith, "Our Father-thy kingdom come." place, a safe and satisfactory mode of removing the spiritual destitution of the human family, is found in the mode of Christian education by which the Church aims to bring up her children in the nurture and admonition of the Lord. St. Paul said, that the law was a schoolmaster to bring us to Christ. The meaning is, that the knowledge of the previous dispensation, prepared the minds of the instructed for the reception of the gospel. Our Saviour commanded the heralds of the cross to go and teach all nations, that is, make disciples of all mankind, or, in more literal phraseology, bring all the world into his school. For the obvious reason, as we may suppose, that the mind must be enlightened, before the conscience can be safely excited, or the life effectually reformed. All experience corroborates this position. Review the ecclesiastical records. Search the history of the Church, back to its first and purest æra. How has the Gospel, since the age of miracles, been firmly planted in the affections of individuals, and communities, and nations? Waiving the instances of the ancient Eastern and Western Churches, which uniformly interwove their peculiar tenets in the elements of secular instruction, the missionaries of modern times, it is an admitted

fact, have been compelled, in many instances, to adopt liturgical formu. laries, and modes of catechetical instruction, as the most efficient means of Christian teaching. Our own Church, in England, owes its weight of preponderating influence to the same cause. By parochial instruction, embraced in Sunday-schools, Bible-classes, and particularly in stated catechetical instruction, as enforced by rubrical injunction, Christian knowledge has been blended with early scholastic learning, which, by a reflected action, adorns the civil and social relations from which they emanated. The English are too wise to be insensible to the spiritual privileges of their ecclesiastical system. And nothing is hazarded by the assertion, that should some unexpected convulsion of the political world threaten the ruin of the British Constitution, and hurl the present dynasty from its throne, the Church, in the integrity of its scriptural and apostolic polity, would be safely enshrined in the affections of that people. To the reverse of this wholesome character of faith, what, it may be asked, is the cause of the indifference to religion so extensively witnessed throughout the length and breadth of our own country? Why is Christian sensibility shocked by the common desecration of the Christian Sabbath; the increase of popular vice and crime, and the absurd apology for the neglect of early religious culture, that, maturity of mind is necessary for the development of conscience and its obligations. The reason unquestionably is, that the popular system of religious education is superficial. It does not reach the principles nor the wants of human nature. There is no unity, no bond of faith, no engagement of the affections by the conservative influence of habit and association. There is in it nothing for the heart to cling unto, beyond the impulses of transient devotion, and those called forth by the dread sanctions of eternity. The consequence is, that when the barrenness of provision for life and death, from the insufficiency of one plan of religious knowledge, is felt, the soul must seek the supreme object of desire in some other system. Thus schism becomes guilty of heresy; its parties are brought into collision; sects are multiplied, split, and fall to pieces, which, as so many indestructible polypi, immediately generate new species, to perpetuate the succession of changes. To this tendency of popular infidelity, the Church may be said, thirdly, to oppose the moral influence of social character, in its legislative, devotional, and missionary structure. The Church is the family of God, which recognizes one faith, one Lord, one baptism. It is not formed of the shreds and patches of conflicting religious sentiment; the mere rope of sand, unable to bind the conscience or constrain the life. Its inherent power, as a system of religion, is based upon the co-ordinate action of lay and clerical influence, which must command the reverence of the world, not less than the Churchman's ardent affection. Under this system, he feels that the prayers which are offered in the sanctuary are his own; to the laws of his ecclesiastical government, his voice, or that of his representative, has given assent; and that the sacrificial offerings thrown into the Lord's treasury, are directed, according to his own choice, for the approved section of the great missionary field. More than this, we are assured that the system of inculcating Christian truth, which accommodates itself to the weakest and most puerile understand.

ing, and calls forth from the pulpit and the press, literary productions, which rank among the best efforts of intellect, not only take hold of the affections of its members, but is incorporated with the very elements of their social nature. With them, infidelity is a sin against the heart, as well as the understanding. How irresistible must be the influence of sin, which can eradicate the pious sentiments inculcated in the Church of one's fathers, in the society of the faithful, which has descended pure and uncorrupt from the apostolic age, or prevent the application of its precepts to individual character, to society, and the world. The influence of one consistently educated Churchman, is not to be estimated by the ephemeral present advantage. It contemplates the future. It regards the moral constitution of human nature. Its flame of love, lit by the Sun of Righteousnes, throws reflected light and heat upon objects within its orbit. Nor is this all; the celestial radiance falls on countless reflectors, which flash, and roll, and surge, from sphere to sphere, "till like a sea of glory, it spreads from pole to pole." As the natural result of antecedent cause, the Church should expect the dissemination of Christian knowledge from the consistent fidelity of those who profess themselves of its communion; and to this reasonable expectation may be added the divine blessing, promised to the use of the revealed means of grace. The thoughtful mind can recognize no motive of greater force than the principle of faith, which places the agent in the filial relationship to Deity, inspires the correspondent impulses of divine love, and bends all its energies to the salvation of the world! When the object so contemplated shall, under the providence of God, be accomplished, is among the mysteries of eternal wisdom, over which human foresight exercises no control. Countless ages may roll round, before the consummation of Christian hope shall be realized. Unnumbered ages may be swallowed up in the unfathomed mælstrom of the grave ere the kingdom of God be come, with all its accompaniments of power and great glory. But all in God's own time. His is the work. To him belong the issues of it. The precious seed of eternal life, cultivated by the feeble hands of his appointed agents, may require not only their zealous culture, but also for its maturity, seasons of grace more protracted than the analogy of nature's laws might seem to demand. But if the whole field may not be susceptible of equal improvement at the same time, that portion which the orderings of sovereign grace places under culture, may, in reason, claim the vigorous and united efforts of the laborers employed. The suggestion induces some remarks on the duties of the agents, in this important crisis of the work.

[To be continued.]

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FOR THE GOSPEL MESSENGER.

PAGES FROM A SERMON ON THE FESTIVAL OF ST. BARNABAS.

In Antioch of Pisidia they were as acceptable as they had been in Antioch of Syria, for we are told, almost the whole of that city came to hear the word of God. In Iconium, they went both together into the synagogue, and so spake, that a great multitude of Jews and Greeks believed: and at Lystra the people said, "the Gods are come down to

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us." They called Barnabas, Jupiter, and Paul, Mercurius, and scarce, were restrained from doing sacrifice unto them. And yet it was in this same city, by some of these same people, and very soon after, that Paul was stoned and left for dead. Thus fickle is popular favor, even when founded on true merit. It rises in a night, and perishes in a night. It delights in extremes: now it hails as a God, and now stones as a blasphemer. Value it, and use it, as a means of usefulness; but seek first the honor which cometh of God, for it is worthy of ardent pursuit, will never disappoint, will last, yea, increase more and more through the

everlasting ages.

Again, we find Barnabas associated with Paul, under direction of the disciples of Antioch, as almoners to the poor brethren in Judea. From the beginning, the ministers of religion have been employed under the divine sanction, as ministers to temporal necessities. "They would that I and Barnabas, (says Paul) should remember the poor, the sume which I also was forward to do." To the deacons, in the sacred order, this duty was more especially assigned. And so they are reminded at ordination, to search for the sick and poor of the parish, that they may be relieved with the alms provided at the communion or otherwise. When, then, your ministers arge you to contribute to the relief of the poor, they are acting according to the spirit of their office, and more, under the sanction of holy Scripture, and by the authority of the Church. And if they are directed to make collections for the poor and sick, much more may they, and ought they, for those suffering, not from a famine of bread, or a failing body, but from a famine of the word of God, and a sin-sick soul. Such are the sufferers for whom our missionary-boxes plead with silent eloquence to day, and statedly once a month.

The mission for temporal relief having been as carefully fulfilled, as were their missions for spiritual relief, we next find Barnabas and Paul, selected (doubtless for their wisdom, and knowledge and grace,) as the sole delegates of the Church at Antioch (in Syria), to the convention or Council, called at Jerusalem, to settle the great question respecting the ceremonial law, whether it was, or not, binding on Christians. And by this convention, they, with others, were appointed to make known the decision, and persuade conformity with it to the Churches in Antioch,

Syria, and Cilicia.

These Christian ministers, who in the various offices of preacher, almoner, and legislator, had laboured together, in the best of causes, so harmoniously and successfully, and for so long a time, we are now to behold engaged in a sharp contention which certainly might have been avoided. Alas, poor human nature. "Let him that thinketh he standeth take heed, lest he fall." There is none good, that is, perfectly good, but God. Barnabas is called good, in the text; but here at least was one sin, and there were, doubtless, many others in his life. The fidelity of sacred history lays open the errors of every saint, to make all humble, and watchful. The contention originated in a difference of opinion. It was wise in them to separate, for how can two walk together, except they be agreed. But might not the dispute have been prevented by an earlier separation, even as soon as the difference of opinion was ascertained to be insurmountable? Abraham and Lot were on the eve of a

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contention, and from a similar cause, but it was averted in time, by acting out this good advice of the father of the faithful: "Let there be no strife between me and thee, for we be brethren. Is not the whole land before thee. If thou wilt take the left hand, then I will go to the right; or if thou depart to the right hand, then I will go to the left." Solomon counsels to the same effect: "the beginning of strife is as when one letteth out water, therefore, leave off contention, before it be meddled with." May not the various denominations of Christians learn, from these Scriptural precedents, that the true way to preserve the unity of the spirit in the bond of peace, is, to rest contented with this unity in spirit, that is, in affection, and not to attempt unity in action until their differences in opinion are first settled. They who are not of the same mind, may yet be one in heart or affection, but such persons cannot be united in their measures or proceedings (whether for mutual improvement or the extension of the Gospel), without the danger of hypocrisy, or of discord. Separation in action, until there be a union in opinion, is the reasonable, the safe, the benevolent, and as we see in these examples of Abraham and Lot, and of Barnabas and Paul, the Scriptural, the Christian method of preventing contention, of preserving peace, and mutual love, and, we may add, of making effective their measures for conversion and edification. It appears that Mark, who was the occasion of this difference, had joined Barnabas and Paul, at Jeruaslem, and travelled with them on their missionary tour, until they arrived at Perga, where he left them, and returned to Jerusalem. Paul disapproved of this conduct, and was not willing to take him again as a companion, which Barnabas wished to do, influenced, perhaps, by his relationship, for he was his nephew, or by that too yielding disposition which appears to have been one of his faults; for we are told, in Galations, xi. 13, that when the Jews dissembled, "Barnabas was carried away with their dissimulation." This separation of Barnabas and Paul was overruled by divine providence for the enlarging their sphere of ministerial usefulness; for each of them, with a companion,—Barnabas with Mark, and Paul with Silas, -had now his proper mission; the former went to the Island of Cyprus, and the latter through Syria and Cilicia, confirming the Churches. That they were perfectly joined together in the same mind and the same judgment, afterwards, and indeed through their whole life, except in the one unfortunate case now before us, there is no evidence to the contrary; and there is proof that John was on the most friendly terms with Mark, after this occurrence, for he thus kindly notices his presence with him, and commends him to the kindness of his friends at Colosse, "Marcus, sister's son to Barnabas, saluteth you, touching whom, ye received commandment, if he come unto you, receive him:" and he thus invites him, and adverts so his zeal, in which he had formerly supposed him deficient: "Take Mark, and bring him with thee, for he is profitable to me for the ministry," and in the epistle 10 Philemon, he calls Marcus a fellow-labourer.

FOR THE GOSPEL MESSENGER.

THE PIOUS HUGUENOTS.

The following devout effusion is copied, verbatim, from the manuscript family record of a respectable French Protestant, who emigrated to Carolina, at the period of the revocation of the edict of Nantes.

Amongst the advantages which the Huguenots conferred upon every country to which they fled, and particularly on our's, which was then but newly-settled, was a spirit of devotion, and humble reliance upon the mercies of that Providence that had preserved them amidst the relentess persecutions to which they had been condemned, and of which so many of their fellow-sufferers had been victims.

Exiled for the sake of their religion, they sought its enjoyment in every place of their refuge. Hence every colony of them came provided with ministers and books. Every family brought its Bible; and one of their first cares was to establish Churches wherever they settled. The French Protestant Churches were amongst the most ancient in Boston.

New-York, and Charleston.

The journal, or record, from which the following is taken, bears on every page, proof of the piety of its writer, who became the founder of a numerous and respectable family, in South-Carolina, and died in 1711.

"O Lord, in Christ our blessed Redeemer, I here acknowledge with all humility, that thy chastisements have been mixed with wonderful mercies. Thou hast preserved us from the persecutors of thy blessed Gospel, and brought us into this remote part of the world, where thou hast guided us, and blessed us in a wonderful manner, and we now enjoy the benefits of thy dear Gospel, in peace and quietness, through our Lord Jesus Christ. Amen.

NOTICES OF NEW PUBLICATIONS.

Original Family Sermons, published by the Society for promoting Christian Knowledge. London, 1835.

These Sermons, we believe without exception, are from living authors, and therefore are more select and accurate than all posthumous sermons can be expected to be. Many of them are from dignitaries of the Church, and we have no doubt are valuable for orthodoxy and style. One of them, entitled "the Sinner's need of a Saviour," is from the animated pen of the present Bishop of Ohio. "The object of this discourse is, simply, so to exhibit the relations in which we have all been brought by sin, to the holy law of God, that by His Holy Spirit, whose guidance and blessing I would humbly entreat, you may be led to clearer views, and a deeper sense of your need of a Saviour, and of the unspeakable preciousness of that infinitely-exalted One, on whom the Lord, Jehovah, hath laid the iniquities of us all." * "Do we see and feel what it has been the single object of this discourse to illustrate, and what I pray we may all go on daily to feel more and more, our need of the redemption that is in Christ Jesus, our absolute dependence for all hope and peace

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upon that blessed atonement which, in the person of the incarnate Son of God, was offered up on the cross for the sins of the whole world; by which the law was satisfied, the curse of sin was suffered; and now without the suffering, or any punishment of the sinner, God can be just, and yet the justifier of him which believeth in Jesus." " "Thus I have preached unto you the Law and the Gospel; condemnation and forgiveness; justice and mercy; wrath and love: the one to show your miserable condition by sin; the other your remedy through grace: the first to teach you the need of a Saviour; the second to draw your hearts to the thankful acceptance of the Lord our righteousness, as able to save

to the uttermost.

The text Psalm ciii. 3-" If thou shouldest mark iniquities, O Lord, who shall stand?" Who shall stand is "a most impressive and sweeping declaration of the universal condemnation of markind." * " It is as if the Psalmist had said, If thou, Lord, shouldest so deal with iniquities as to condemn the sinner, according to the strict rule and verdict of that holy and heart-searching law which he hath transgressed, who then can be justified?" * " He that will consider not only the evidence that he is a sinner, but the aggravating circumstances of his sinfulness, taking into view the amazing love of God to his soul, as displayed in the whole plan of redemption, and all that system of providence and grace; those strivings of the Spirit, those reiterated warnings, and invitations, and entreaties, by which the High and Holy One has ever been seeking to bring him to repentance; and the wonderful patience and longsuffering of God, in bearing with all his ingratitude, and hardness of heart, and habitual disobedience; will feel how little it should comfort him to think that his life has been merely moral and amiable, and harmless, and useful. He will see, and may it be granted him also most deeply to feel, that his sins have assembled over him as a thick and dark cloud of condemnation, perfectly shutting out every ray of hope of salvation to his soul, unless it may reach him from a quarter, to the blessings of which the abounding guilt of man is no impediment. Such, precisely, is the testimony of St. Paul, when he concludes that every mouth must be stopped, and all the world become guilty before God; and again, when he saith that the Scripture hath concluded all under sin, that the promise by faith of Jesus Christ, might be given to them that believe. Here, therefore, the solemn question arises, as once it was asked, in similar circumstances, by the disciples of Christ: Who then can be saved? answer, Not one!-except there be a way, within the wonderful and the deep things of Divine wisdom and grace, by which all sin may come under the penalty of the Divine justice, while the sinner enjoys the fulness of Divine mercy and love. But is there,—can there be such a way? How can sin be cursed, and the sinner escape? How can the transgressor live, and yet the law, which declares the penalty of death upon every transgression, be satisfied? How can God be just to his own government, and faithful to his own stipulations in marking iniquities; and yet spare the guilty? Is it plain, that upon the existence of a plan of salvation in which these contradictory, and apparently irreconcileable ends may be accomplished, depend all our hopes of eternal life? Do we feel the infinite importance of its discovery? and, when discovered,

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how unspeakably precious it should seem to every soul of man?" We are particularly pleased with what follows, as adapted to prevent misunderstanding, and to deny any, the least, countenance to Antinomianism. It will be observed that the Rt. Rev. author has no objection to the use of the significant expression, "condition."

"But has his forgiveness no conditions. Do you not know that it only comes to sinners through the blood of Christ, and that none can partake in the redemption (we should prefer to say in the final advantages of the redemption) of Christ, but they that do truly repent, and unfeignedly believe. You have no place in the protection of the ark, because you have refused to enter it. In the city of refuge you have no lot, because you are loitering outside its gates."

We submit whether the following sentence is not too sweeping: "Who but must know how in every thing he will be found to have sinned, and for every thing will be brought in guilty before God." We agree with our author that God "doth mark every sin, every the least sin," and will punish for it, unless it be repented of, and pardon sought through faith in Christ. But if there can be a holy thought, word or deed, and if some things are indifferent, that is, neither praise-worthy nor blame-worthy, in a moral point of view, we do not perceive how, "in every thing," a man "will be found to have sinned;" how he "for every thing must be brought in guilty before God."

The reference to Col. ii. 10, "Ye are complete in him," reminds us of Bishop Dehon's admirable discourse on that text; and our readers will be both gratified and edified by the following extract from it: "Ye holy and humble men, who are overwhelmed with the contemplation of the majesty, and holiness of Jehovah, behold, between him and you, a mighty Mediator, in whom God is reconciled unto you, and, for whose sake, ye are honourable and precious in his sight. Ye penitent offenders, who are heavy-laden with the consciousness of your sins, behold, in the blood of Christ, a fountain set open by the Almighty, in which you may wash and be clean. Washed in this purifying stream, 'though your sins be as scarlet, they shall be like wool; though they be red like crimson, they shall be white as snow." A persecuting Paul, and an inconstant Peter, a sinful Magdalen, and a crucified thief, have found it sufficient to take away the stains of their guilt; and whenever it is resorted to, with penitence and faith, the Everlasting Father hath declared that, it shall "cleanse from all sin." Faithful members of the Church, who with all your faith and perseverance, are conscious of the smallness of your attainments; and when ye contemplate the joys and honours, and riches of heaven, are ready to ask, with exceeding meekness, shall all this glory be given unto us? Look at your Redeemer: 'Ye are complete in him who is the head.' As members of his body, ye not only have fellowship in his sufferings, but also, participation in his resurrection. He is your life. And, for his sake ye are dear unto the Father. 'When He, who is your life, shall appear,' of that glory with which the head is encompassed, shall all the members of the body share. Be not dismayed, then; 'ye are complete in him.' " * " Do you ask, how may you secure them unto yourselves? Christ is 'the vine, ye are the branches.' As the branch cannot partake of the strength

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and fatness of the root, except it abide in the vine, so neither can ye of this completeness, 'except ye abide in him.' Do you ask how you are to abide in him? 'The Church is his body, the fulness of him that filleth all in all.' Repent, and be ye, by baptism, ingrafted into it. Dwell constantly with it. Avail yourselves of the ordinances and means, which he hath provided for its instruction and nourishment. Endeavour to adorn it, with every good word and work, holding the true 'faith, in unity of spirit, in the bond of peace, and in righteousness of life.' Then shall ye be found in him. Of his fulness shall ye all receive. And 'all things, whether Paul, or Apollos, or Cephas, or the world, or life, or death, or things present, or things to come; all shall be yours.'"

Publication of the Associate Alumni of the General Theological Seminary of the P. E. Church, for 1837.

We are pleased to find that this custom, useful both to the Alumni and The subject of the Essay, by the Rev. the Church, is persevered in. R. A. Hallam, is the "correlative action of the Law and the Gospel." The Sermon, by the Rev. B. I. Haight, is entitled, "the influence of the Ministry upon the age." The text, Matthew v. 13., is very appropriate. Nothing we could say would recommend it to notice and favor, more than these extracts: "Holding no communion with heaven,-receiving thence no supplies of spiritual illumination and strength,-they can impart none by their conversation to others. The flocks become like They tread in their footsteps, and as they descend into the valley of spiritual ignorance, and worldliness, and sensuality, the There they breathe nought but pespeople are not slow in following. tilential air; they eat nought but unwholesome food; they drink nought 'If the but poisoned waters; and so they sicken and die everlastingly. salt have lost its savour; wherewith shall it be salted?" "Yes, like all who have gone before us in our high and holy calling, we are wielding a mighty influence. As Ministers of the Church of Christ we cannot avoid doing so. This responsibility is placed upon us by our Master, and we cannot free ourselves from it. Whatever may be our circumstances, characters, or attainments,—the case is the same. Whatever we do or say, tells upon the fortunes of the Church,—upon the destiny of We may imagine ourselves to be too young, too inexperienced, and too insignificant, to have any share in this influence; but it is not 50. The men of after times will not think so: the great Judge of all will not so decide. In the glory or in the disgrace we shall all share; for we are all, by the course which we are pursuing, either twining for the Church a crown of honour, or weaving for her a mantle of shame."

Christian Institutes—A series of Discourses and Tracts, selected, arranged systematically, and illustrated with Notes, by the Rev. C. Wordsworth, D.D., Master of Trinity College, Cambridge. 1837.

We sincerely hope that this work (if the British Critic is correct in the following account of it, which we do not doubt) will be speedily republished in this country. All Theologians, at least in our Church, must be anxious to read it: "Dr. Wordsworth has, we think, furnished us with

a work, as honorable to himself, and calculated to be even more useful to this and future generations, than his Ecclesiastical Biography. The notes are varied, copious, and extremely valuable; and serve oftentimes as connecting links between the several treatises. The method and arrangement too, are admirable: for the dissertations are placed in such manner and sequence as to impart a kind of unity and continuity to the whole work, and form one mighty argument in defence of Christian truth. A foolish caviller may say, that these four volumes are but a compilation after all. Be it so: but we need scarcely add, that there is required a vast deal more of original ability as well as acquired learning for gathering and systematically exhibiting a compilation such as this, than for composing sundry popular and applauded publications, which we might specify in a breath, pretending to novelty, without possessing it, overflowing with the prodigality of words, but destitute of depth, or reach, or accuracy of thought. One, and not the least, of the improvements which have been lately effected in the metropolis, has been to remove those mean and unworthy erections, which obscured the view of some of its noblest specimens of sacred architecture. St. Bride's, for instance, and St. Martin's existed; for they were not so formed as soon to perish: but they were almost unseen behind a cluster of frail and wretched tenements, which at once concealed and dishonoured them. Dr. Wordsworth has done something with respect to the literature of our Church analagous to what has been done with respect to its temples. He has not indeed taken down-for neither he, nor any man, could take down-the comparatively worthless constructions of recent date, which have started up like mushrooms in autumn, and been placed in front of the finest edifices of theological wisdom and erudition: but he has brought those edifices once more forward, and thus thrown the others into the back-ground: a fate, which, in their case, may be almost equivalent to being cleared away. For ourselves, at least, gladly do we turn from many ephemeral creations, lasting but a day, and almost done in a day, hastily framed, and as hastily forgotten, to these permanent and imperishable productions of standard and sterling worth. For the venerable monuments, in honour of our religion, which Dr. Wordsworth has placed more prominently before our eyes, are neither sordid and unsightly things, nor flimsy things formed of slight materials, run up with a tinsel gaudiness of external decoration: but, with their solemn aspect, with their spacious and regular apartments, they are formed of solid timbers, and stones aptly fitted and cemented together, destined to endure for ages, and to withstand the fiercest vicissitudes of time and chance.

"But more:—in showing young men, and religious students in general, not merely what works they should read, but in what order and connection they should read them, so as not to rest contented with picking up a detached, fragmentary, miscellaneous congeries of information, by fits and starts, in scraps and patches;—but to infix in their minds a compact, harmonized, well-arranged, and well-proportioned body of knowledge, both as to the doctrines and duties of religion, and as to the main principles of ecclesiastical economy—in doing this, Dr. Wordsworth has done another, and an incalculable good.

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"Still another inestimable service, for which we are indebted to Dr. Wordsworth, is not merely, -if we may quote from him the words of Bishop Butler- by laying the evidence of religion before men without an air of controversy; but also by showing to us the true position of the Anglican Church, and by putting on their right grounds the disputed questions, as they regard either the Papist or the Protestant Dissenter. For we hesitate not to affirm, that, in the highest department, the theoretical and practical wisdom of mankind has not been progressive; and, if we would form a just estimate of our Church, of its doctrines, of its polity, of all its great and harmonized characteristics, we must have recourse to those ancient writers, whose views, we apprehend, were, for the most part, sounder and more generous than those of the existing generation; although we have had the light of their example to guide us, and the benefit of further experience, and continual accessions of that historical testimony, which, with respect to the most momentous of ecclesiastical concerns, has always told the same tale, and whose voice

in one age, is little more than the echo of its voice of another.

"In truth, as so many of the illustrious dead are brought again before us, we almost seem to hold a long procession of revered and majestic forms, or to come suddenly into the presence of an august senate, composed of the most learned and most excellent of former times. We cannot go through the whole catalogue of authors, some of whose writings are exhibited to us in this treasure-house of sound theology. But it is indeed a high privilege, if this age could but appreciate it, to become familiarized, at once and in connection, with the magnificent mind of Jewel-the Christian wisdom of Hooker, pure as the unadulterated gold—the deep sagacity, the comprehensive research, the clear logic, and the exhaustless fancy of Barrow—the rich eloquence of Jeremy Taylor, which sometimes unites the best of poetry with the best of prose, and is like a gorgeous piece of tapestry, where the materials are worthy of the embroidery, and the embroidery of the materials—the powerful acuteness of Chillingworth—the dialectic ingenuity of Bishop Sanderson, who made the utmost skill in casuistry subservient to the honest investigation of truth—the wit, and erudition, and vast talents of South, undisfigured in his better parts by the rudeness, the coarseness, and the polemical scurrility, in which he sometimes indulged—the philosophical profoundness of Butler, unrivalled among professed philosophers—the terse vigour of Horsley, crushing, as with a ponderous mace, the adversaries of religion; or, if we turn from divines to laymen, with the interesting and admirable pages of Sir Edwin Sandysthe sententious and stately copiousness of Lord Clarendon—the axiomatic but simple beauty of Lord Bacon's Essays, as full of attractiveness as of instruction—and the soul animating words of Edmund Burke, which, in days not altogether dissimilar from our own, fell upon the ear of England like a trumpet, and upon its heart like a spell. It is, we repeat, a glorious and exalted privilege to hold communion with such minds; and, from our very souls we pity the man who could hold that communion without edification and delight. For these may be called the foremost champions of the Anglican Church: nor could any compilation of religious truth and knowledge be at all complete or adequate

without them. But Dr. Wordsworth does not stop here. Orthodox as he is, he has not made his selections in a narrow and illiberal spirit, and indeed the real spirit of orthodoxy is never narrow or illiberal but he has also had recourse the pious and solemn earnestness of the nonconformist Richard Baxter ;-taking, however, the editorial liberty of venturing upon some omissions, rather than alterations, in his pages."

"We trust that, on every fitting occasion, we have shown ourselves anxious, as the disciples of the Saviour ought to be and must be, for the good of the poor: but we would urge again the necessity of using the utmost efforts for the religious instruction and amelioration of the rich. The genuine conversion of one rich man, may do more for the true and ultimate evangelization of a land, than the conversion of ten, or twenty, or a hundred poor."

"In sober verity, they constitute a thesaurus, and almost a library of sound religious instruction, in conformity with the word of God, and the tenets and usages of the first and best ages of Christianity: and they must be invaluable to all, who, being without leisure to read, or money to purchase, any extensive collection of authors, would yet lay a broad and solid foundation for their theological and ecclesiastical opinions."

SELECTIONS.

CHARACTER OF BISHOP SANDERSON.

[Continued from page 55.]

"The excellent King* would say, I bring an ear to hear others, I bring a conscience to hear Sanderson. And the throng of auditors, in court and country, was so fixed and attentive upon the deep, rational, and knowing emanations of his soul, as if they expected new rules of life from that great searcher of rules and laws. His great care was, so to direct his heart, his tongue, his endeavour, in the exercise of his ministry, both public and private, that by God's blessing upon his labours, he might be enabled to advance God's glory, to benefit his Church, to propagate all Christian duties, to discharge a good conscience in the mean time, and at the last make his account with comfort, at the appearing of the Lord Jesus Christ."

As to the Reformation in England, he had great esteem for the moderation of it, a great veneration for the instruments employed of God in it, and a great love of that wholesome way of doctrine, life, devotion, and government, then completed: not that he was such a formalist, but that he wished an alteration of some words, phrases, and method and order, to which change of times, or language, or the like, might invite; though he judged all alterations in such grand and established concerns of religion, should be done by the public spirit, counsel and

consent of the Prophets, Prince, and People.

"As to conformity to the Church, although no man more eminent than he for orthodox divinity, and orderly conformily, yet if any out of scruple or tenderness of conscience was less satisfied with some things, no man had a more tender heart to pity and pray for them; none had a gentler and more powerful way to win and persuade those that were I as

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Browning, that nothing was less to be stickled for or against than ceremonies; and yet that nothing was to be stickled for more than obedience to Governors, enjoining even the smallest ceremonies; not for the worth of the ceremony, but for the obedience due to authority, for conscience sake."

"In the business of Church Government, as he was too knowing to question, so he was too honest to deny the universal customs and practice of the Church of Christ, in all ages and places for 1500 years for Episcopacy; yet was he passionately inclined to any fair and paternal accommodation, that humble, orderly, and worthy ministers might have all their, and Bishops no more than was their due by Scripture, primitive customs, by the laws of the land, and by principles of order and true

government, among all societies of men.'

"As he went through all conditions prudently, patiently, faithfully and honourably, so he fulfilled all relations conscientiously. He was a good, faithful, tender, discreet husband. He was more for an honourable marriage, than such an affected celibacy as was less consistent with sanctity, and less able to bear off those household-cares, and other intercurrent troubles, which a minister's condition and charge brings with it. He was a good father, prudent and indulgent to his children; exemplary before them; constantly recommending love and amity to them, and wisely disposing them according to their capacities and tempers, and devoting them to God: and giving them his blessing, and scattering among them excellent rules of living and dying. He was a provident, careful, tender and discreet master, directing each servant to his pecuhir advantage in his service; reckoning nothing so much his honor, as God's blessing upon his thriving servants. He was a most excellent friend; punctual, honest, useful and communicative. He was a loyal subject, by no means to be moved from his dutiful respects of fidelity."

He became invested with the office of Bishop, "more to comply with the public good than his own inclinations: looking up to him who called him to the office of a Bishop, that great and good work, for direction and

assistance, in all the intricate affairs that were before him."

"His greatness prejudiced not his humility and diligence: the meanest minister had free access to him; the meanest service had some time allotted to it: by his instruction teaching the clergy to preach; by his instruction teaching the laity to live. Hereby he governed hearts, ruling the Church as Christ himself, by the word, and making men yield him a true and willing obedience, reverencing God in him."

"Prayerful, pious, and peaceable ministers, throughout his visitation, were his chief favourites: he looked them out in their retirements, to bring them to employment and preferment. He very discreetly bestowed the encouragements he had in his diocese, on persons of most reputed

piety, sufficiency and usefulness."

"As he was very careful to prefer good men that he found in orders, so he was as careful to admit none but good men to orders; least, as he would say, he should have reason (with him who made a dangerous man Priest) to wish he had laid his hands rather on the briars, than on such a man's head. For their parts, he trusted only his own judgment; for their conversation, he trusted such men of known integrity, as gave their

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that whosoever gives a certificate, enters into bonds with God and the Church, under a heavy forfeiture, to avouch the honesty of the party recommended, nor let them (as one saith) think to avoid the bond, and make but a blank, with that clause, so far forth as we know—for what saith the apostle? God is not mocked."

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"He was careful and happy in suppressing the innovations he met with in doctrine and discipline; mildly winning men, rather than severely

punishing them."

"Church censures were by him seriously and solemnly used, with great reverence, and on great occasions, that they might be restored to the

primitive esteem and veneration."

"He employed his power wholly in Church affairs, meddling as little as he could with affairs of State: not that he was unable to manage them, but that he thought them unworthy to be managed by him. Yet he rather admired than condemned such reverend and able persons, who are strengthened with that which distract him; making the concurrence of civil and temporal power in themselves, support one another."

"Thus this good man was, in my judgment, the idea of an excellent prelate; coming up exactly to that excellent character of a Bishop, as one among men the most sober, among Christians the most religious, among preachers the most exact, among scholars the most useful, among ministers the most faithful, among governors the most moderate, among martyrs the most patient and constant: who, when he had discharged his conscience honestly, served his Prince successfully, assisted the Church industriously, gone through all charges renownedly, leaving behind him nothing justly to be blamed, or sinisterly to be suspected, but all things deservedly commended by wise and sober Christians, bequeathing to posterity principles of government clearly stated and rationally expressed, with the general service of the Church, but his own great satisfaction, was taken away with an happy euthanasia, composedly peaceably, and comfortably departing, giving himself to prayers, meditation, and discourses, which his own strength could bear, or others' kindness could reasonably afford him; full of the grace and peace of God."

CALVINISM.

Messes. Editors,—The following was lately written by a distinguished Calvinistic Minister, and is a candid exposition of an important

question in theology:

The grand question at issue between Arminians and Calvinists is, and ever has been, whether election is conditional or unconditional; in other words, whether God has elected some to everlasting life because he foresaw they would comply with the terms of salvation, or whether their compliance is a consequence of their election. The Arminians maintain that God truly desires, all things considered that all men should become holy, and be saved—that he not only offers salvation to all; but does all that he can, consistently with their moral freedom, to induce all to comply with the conditions of pardon. They maintain also, that sinners may effectually resist the grace of God, and thus render it impossible for

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God to convert them. The purpose of election, according to them, is God's eternal purpose to save those who, he foresaw, would cease to resist his grace, and submit to his authority.

The Calvinists, on the other hand, maintain, that such is the depravity of the human heart, that no man will comply with the conditions of pardon, until he is made willing in the day of God's power. They maintain also, that the reason why God does not secure the holiness and happiness of all his moral creatures is not, because he is unable to do it, but because he does not see it to be, on the whole, for the best; that for wise reasons, which he has not revealed, he has determined to make some the trophies of his grace, and to leave others to persist in sin and perish.

PRESIDENT EDWARDS .- " It is most absurd to call such a conditional election as they talk of, by the name of election, seeing there is a necessary connection between faith in Jesus Christ and eternal life. that believe in Jesus Christ, must be saved, according to God's inviolable constitution of things. But if they say that election is only God's determination in the general, that all that believe shall be saved; in what sense can this be called election? They are not persons that are here chosen, but mankind is divided into two sorts, the one believing, and the other unbelieving; and God chooses the believing sort: it is not election of persons, but of qualifications. God does, from all eternity, choose to bestow eternal life upon those that have a right to it, rather than upon those who have a right to damnation. Is this all the election we have an account of in God's word ?"-" God, in the decree of election, is justly to be considered as decreeing the creature's eternal happiness antecedently to any foresight of good works, in a sense wherein he does not in reprobation decree the creature's eternal misery, antecedently to any foresight of sin; because the being of sin is supposed in the first place in order to the decree of reprobation, which is, that God will glorify his vindictive justice; and the very notion of revenging justice, simply considered, supposes a fault to be revenged. and good works are not supposed, in the first place, in order to the decree of election."

Da. Hopkins. -" The doctrine of election imports, that God, in his eternal decree, by which he determined all his works, and fixed every thing, and event, that shall take place to eternity, has chosen a certain number of mankind to be redeemed, fixing on every particular person whom he will save, and giving up the rest to final impenitence and endless destruction."-" The elect are not chosen to salvation rather than others, because of any moral excellence in them, or out of respect to any foreseen faith and repentance; or because their moral character is in any respect better than others. The difference between them and others, in this respect, whenever it takes place, is the fruit and consequence of their election, and not the ground and reason of it. All mankind are totally sinful, wholly lost and undone in themselves, infinitely guilty and ill-deserving. And all must perish for ever, were it not for electing grace; were they not selected from the rest, and given to the Redeemer, to be saved by him, and so made vessels of mercy, prepared unto glory."-Hopkins' Sermons, vol. ii. pp. 143, 151.

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Dr. Smalley.—"The Scriptnre doctrine of election I understand to be this; that a certain number of mankind, including all who will actually be saved, were chosen of God to salvation from all evernity; in such an absolute manner, that it is impossible any one of them should finally be lost."—"It is a wrong notion of the doctrine of election, to suppose that God's choice of persons as the heirs of grace and glory, was grounded on his foreknowledge of their faith and works."—"If he foresaw that any number of them would cordially believe and obey the Gospel, it must be because he determined to put such an heart in them. Consequently, his electing them to eternal life, could not be grounded on his foreknowledge of their doing the things required, in order to their salvation; but his foreknowledge that they would do these things, must have been grounded on his purpose to give them effectual grace; working in them to will and to do, of his good pleasure."—Smalley's Sermons, pp. 260, 264, 266.

DR. GRIFFIN.—"The only question is, what does God perform? What does he accomplish by positive power? What does he permit? If it is a fact that he changes one sinner, and permits another to take his course to ruin, he always intended to do the same."—"The doctrine of election thus necessarily deduced from that of regeneration, is abundantly supported by the word of God. Then we are distinctly taught that God eternally elected a part of mankind, not on account of their foreseen holiness, but to holiness itself."—Park Street Lectures, pp. 174, 175.

Dr. Woods.—"Whenever God first makes men holy, he must do it without regard to any goodness in them. He can look at no works of righteousness which they have done, but must act from the impulse of his own infinite love. And we are to view the purpose of God, in relation to this subject, as in all respects corresponding to his acting. It seems then, perfectly clear, that God did not determine to regenerate men, or make them holy, from any foresight of repentance, faith, or good works, as conditions, or causes, moving him thereunto. The first production of holiness cannot surely have respect to any previous holiness."—Reply to Dr. Ware, p. 157.

I might easily multiply quotations. But these may be regarded as a fair specimen of the views which have been uniformly entertained of this doctrine by New-England Calvinists.

FREQUENT RELIGIOUS SERVICES.

[From the New-York Review, quoted by the Gambier Observer.]

One effect is, the frequent ruin of the clergyman's health. We have heard the question often sneeringly asked—"How does it happen that the clergy have, of late years, become so delicate? We never heard of Bronchitis in old times, nor were ministers then ever obliged to go to Europe for their health. They preached fifty, and even sixty years, and came to a green old age." We confess, we sometimes feel indignant when we hear these remarks made. Here is a class of men, laboring far beyond their strength, for their fellow-beings, and when their health fails, and they seem to be sinking into an untimely grave, behold their earthly reward! They are stigmatized as being "delicate," and unfavorably compared with those who have gone before them. It is

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indeed well for the minister of the Gospel, that the favor which he seeks is not that of this world. It is this thought which cheers him, even amidst the privations of stipendary poverty, and the indifference and neglect of those, in laboring for whose immortal interests, he has spent

But is a solution of these unfeeling questions wanted? Look at the burden which is now often placed upon the clergyman, and the requirements which are made of him, and then tell us, is there any cause for wonder, that so many are obliged to throw away their books, and seek for health in other lands? Count the number of public services which some are called to go through, often in large and difficult Churches, and then say, what but a constitution of iron, and a throat of brass, can enable them to discharge their duties? It is this which makes such fearful havoc in their ranks. "It is as if Satan had come into the world in the form of an angel of light, seeming to be urging on a good work, but

pushing it so hard as to destroy the laborers by over-action."

But there is another injurious effect produced by these multiplied services, and one which is little suspected. We refer to their unfavorable influence on personal piety. We believe that, as a general thing, the religion of the present day while more widely extended, is not as deeply seated as formerly. "But," says some one in astonishment, "do you ascribe it to the many means of religious instruction which we enjoy! Should we not hear the Gospel preached as often as we can?" We acknowledge indeed, that it is a cause for thankfulness, that religious truth is so extensively diffused, but would simply ask, Whether there is not beginning to prevail at the present day, an excessive love of churchgoing, to the neglect of private duties? Is not excitement often sought in public services, when it would be much better for the individual's spiritual condition, were he in the solitude of his closet, communing with his own heart, and with his God. We think indeed that there is something of this spirit visible in the religious community, and were we called on to present a striking trait of the present day, we should say, that we are a people having "itching ears." Popular preaching is sought, in the place of sound, wholesome instruction: and instead of "walking in the old paths," many wander about from church to church, inquiring for "any new thing." This produces a feverish restlessness of mind, and our good old Scriptural prayers, are disregarded, in the anxiety, (as it is expressed.) "to hear preaching." To descend to a particular exemplification of what we mean by the injurious effect on personal piety, produced by multiplied services; here is an individual who regularly attends church three times on the Sabbath. Now, to him we would say-" You can certainly never 'inwardly digest' three sermons in one day. Two are quite as many as are for your good. Go to church, therefore, morning and afternoon, and in the evening stay at home, reflect on what you have heard, instruct your family, and read your Bible, and you will find it much more for your spiritual edification."

If we need any proof of the fact, that religion has of late years grown superficial in the mass of those who lay claim to it, let us only compare them with the Christians of a century ago. What examples were they of heart-searching piety—of close intercourse with God—of deep know-

ledge of their own natures, and of the Scriptures of truth? And what a noble legacy have their writings been to this age! What rich masses of golden thought do they contain, unequalled by any thing in our day! Place beside these devoted men, the Christians of the present times and how can we bear the comparison? How feeble seem our affections, and our views of eternal things? We say then it would be better, in some cases, if, as in old times, there were fewer public services, and more time devoted to the closet.

DIOCESAN SCHOOLS.

Extracts from the Report on Diocesan Schools, 1836, submitted to the Convention in Maryland, 1837.

Few subjects are worthier of the respectful consideration of the Church, than that of education, conducted on Christian principles. The want of such seminaries of learning as those contemplated in the resu lution, has long been felt not only in this, but in other dioceses. Successful efforts have been made to establish schools under the patronage of the Church, in Connecticut, Ohio, and North-Carolina. bers of our communion have been prompt in sustaining all such enterprizes; where they have been judiciously commenced. These seminaries secure to our youth a thorough education in all necessary branches of secular learning, and also, religious principles and preferences in accordance with the doctrines, discipline and usages of the Church; for in these institutions, it is, as it should be, frankly avowed, that instruction will be given in the truths of religion embraced in the articles and formularies of the Protestant Episcopal Church. Of the want of such seminaries in this diocese it is unnecessary to speak, for it is confidently believed, this is universally admitted. We are provided with several private schools of high character and worth, but their usefulness is necessarily limited by the want of sufficient capital to carry them on efficiently. and must cease with the life of their conductors. The college at Annapolis is annually rising, and under auspices so deservedly esteemed as those which now preside over it, will afford most desirable facilities for sound and useful, as well as varied and ornamental learning. But these establishments do not occupy the ground contemplated by the resolution of the last convention: it having reference to seminaries of learning amenable to the Church, and so constituted as to combine every attainable advantage of secular education, with the most ample safeguards of moral and religious character. Individual and private enterprize cannot provide permanently for this department of usefulness, whilst state legislation may not be expected to do it. The Church must have her own schools and seminaries, or suffer her youth to be alienated from her by the impressions of sectarian education, or, what is worse, of education which totally renounces all religious influence. As members of the Protestant Church, we have a deeper interest at stake in this department, than any other diocese of the country; for it is not to be denied, that numbers of parents are now educating their children at seminaries where, after every allowance of charity, we are constrained to believe sound and pure religious principles are not safe, and it is well known

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that the plea usually assigned in justification of these measures, is, that there are no oter schools of equal rank. The Church in Maryland has done nothing to meet this plea; is it not incumbent upon her to awake to its admitted importance? As the want of such schools as those alluded to cannot be denied, your committee are prepared to recommend them as calculated to be eminently useful. It is proposed to make the experiment with one, but to aim at the ultimate establishment of five seminaries; locating two on the Eastern Shore, and three on the Western. . Such is the want, even in the city of Baltimore, of a seminary of learning of an elevated intellectual character and of a decided Christian influence, that it is highly probable such an institution would be filled to overflowing in less than a twelve month, and instead of requiring the fostering care of the Church, would soon become a source of revenue. Money would not so much be wanted as men of lofty intellectual and moral worth to assume the charge of these nurseries, of sound learning and religion.

TRUE CHARITY.

[From the Sunday School Journal.]

In the systems of benevolence in vogue in time past, I have felt that a great evil was at work. One feature of this evil has been that of making our cities and larger communities of men the places whence to draw the principal supplies of money, to the exclusion, measurably, of the other ciass in question [the agricultural]. Hence we have made ourselves too dependant upon commercial contingencies, which, of all contingencies, are the most liable to derangement. Another difficulty has been, that of procuring funds by means which have often led the donors to give from considerations other than those of simple, naked principle. It has been my lot to dwell in ——, and other places of that size; and I speak somewhat from experience. The high-wrought appeals which have been resorted to in asking for funds, have over-stimulated the public mind; and pure principle has been the last motive which many have felt in the matter of giving. By this I mean, that men have been induced to give (by these appeals) who otherwise would not have given; and now, when principle alone can feed our religious treasuries, they have fallen back, and leave a burden on your shoulders, which their former liberality induced you to create. To my mind it is a true position, whether judged by common prudential principles or by the gospel of Christ, that our religious organizations should go no faster than they are sustained by the real benevolence of the Church. Principle must feed our treasuries, if we would have them perennial. And no appeals, or management, or solicitations, which shall induce giving on any other ground than the naked claims of Christ, should be encouraged. In some places it has been publicly confessed, that the churches cannot be trusted to put their offerings into the contribution-box, but in order that they may give what they ought, recourse must be had to subscription papers. Sad commentary upon the motives which this course acknowledges as actuating the Church! Sad departure from the beautiful command, Let not thy left hand know what thy right hand doeth; that thine alms may be in secret!" Is there not something wrong, and something unsafe in the past course?"

POETRY.-Selected.

The following lines, descriptive of fact, were sent to the children of St. Thomas' Church, New-York, by Dr. Hawks, the Rector.—Christian Intelligencer.

I knew a widow—very poor, Who four small children had; The oldest was but six years old, A gentle, modest lad.

And very hard this widow toiled To feed her children four; An honest pride the woman felt, Though she was very poor.

To labour she would leave her home, For children must be fed; And glad was she, when she could hug A shilling's worth of bread.

And this was all the children had, On any day to eat; They drank their water, ate their bread, But never tasted meat.

One day, when snow was falling fast, And piercing was the air; I thought that I would go and see How these poor children were.

Ere long I reached their cheerless home, 'Twas searched by every breeze; When going in, the eldest child, I saw upon his knees.

I paused to listen to the boy, He never raised his head; But still went on and said—"Give us This day our daity bread." I waited till the child was done, Still listening as he prayed— And when he rose I asked him, why The Lord's prayer he had said?

"Why, sir," said he, "this morning when My mother went away, She wept, because she said she had, No bread for us to-day.

She said we children now must starve, Our fa her being dead; And then I told her not to cry, For I could get some bread.

Our Father, sir, the prayer begins, Which made me think that He, As we have got no father here, Would our kind Father be.

And then you know, the prayer, sir, too, Asks God for bread each day; So in the corner, sir, I went, And that's what made me pray."

I quickly left that wretched room And went with fleeting feet; And very soon was back again, With food enough to eat.

"I thought God heard me," said the boy,
I answered with a nod—
I could not speak—but much I thought
Of that child's faith in God.

Ep. Rec.

HYMN.

Sung on board the ship Louvre, Boston, July 8, 1837, on the departure of the Rev. W.J. Boone, and his wife, for China. Air—Sicilian Hymn.

ISAIAH LX. 2, 3.

O'er the gloomy hills of darkness, Cheered by no celestial ray, Sun of Righteousness arising, Bring the bright, the glorious day; Send the Gospel To the earth's remotest bound. Kingdoms wide that sit in darkness! Grant them, Lord, the glorious light; And from eastern coast to western, May the morning chase the night; And Redemption. Freely purchased, win the day. Fly abroad, thou mighty Gospel-Win and conquer, never cease; May thy lasting, wide dominions Multiply and still increase: Sway thy sceptre, Saviour, all the world around.

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RELIGIOUS INTELLIGENCE.

Society for the Advancement of Christianity in South-Carolina -In the 27th Annual Report, are these remarks, to which we invite attention: "It will seem, perhaps, on the consideration of the matter, to which the Board would now respectfully invite the Society, that its anniversary had better be replaced where it first stood; and thus the inconveniences to which any uncertainty of the time and place of holding the Convention of the Diocese, must unavoidably subject both the Board and the Society, if its anniversary be identified with these, be effectually obviated." To the Library of the Society the Rev. Dr. Dalcho "had always given an active and anxious attention; and to him, indeed, the institution of it must be attributed. He was instrumental in gathering into it nearly half the volumes, which compose at present The Board could not let their separation from this esteemed and useful brother and companion of their labours, one who had been identified with every interest and transaction of the society, from so early a period of its existence, go without a testimonial placed upon their records, of their sense of the claims of his memory." catalogue of the library, after the most useful and approved manner of public libraries, is in the course of preparation, by the Rev. Mr. Gibbes, of this diocese, now in Philadelphia, who has kindly tendered his gratuitous service, in that important particular, to the Board, and they hope, before another anniversary, to be able to report that such a catalogue is attached to the library." The Board "have authorized an edition of Nelson's Instructions to persons coming to be confirmed, and of Two Sermons, by the Rev. Mr. Freeman, of Raleigh, North-Carolina, (with the consent of the author,) on the subject of Slavery, and the obligations of Christian Masters, which the committee considered particularly calculated to be useful. One or two other small tracts have been published. With these, and others, as above named, their depository is supplied; and the clergy and others can always obtain, either personally, or by correspondence with the Librarian, such from among them as they need. Bibles and prayer-books are sold at the depository, at the cheapest rate, that they may be conveniently had by benevolent members of the Church, for distribution." Ten Missionaries were employed during the year; one for the benefit of the coloured population of St. James,' Goosecreek.

Episcopal Female Bible, Prayer-book and Tract Society.—The tenth annual report (an interesting and persuasive document) of this very useful society, is now before us. "It has not been idle, as is evident from the fact, that through its depository, 1,450 Bibles, 1,375 Prayer-books, and 57,400 Tracts have been issued. The number of members has been much the same, not greatly increased, but at times diminished, save during the past year, when 34 annual, and 4 life members were added,—enlarging its list to 198 annual, and 31 life members." "The

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distribution of this year has been, by Managers, 74 Bibles and Testa. ments, 93 Prayer-books, 911 Tracts. Sold, 18 Bibles and Testaments, 16 Prayer-books. These, together with others reported by the Librarian, make a total, of Bibles and Testaments 111, Prayer-books 207, Tracts 3,409. These efforts have by no means been confined to the city of Charleston. The interior of the State, and other States, have received of its advantages. Whiteville, 80 Tracts; Edgefield, 50 ditto; Walterboro', 48 ditto; Pendleton, 130 ditto; Cheraw, 12 Prayer-books, 100 Tracts; John's Island, 16 Prayer-books, 74 Tracts; Alabama, 6 Bibles, 24 Prayer-books, 100 Tracts; Key West, Florida, 300 Tracts. Testaments and Prayer-books, of large type, have been procured, for the comfort of the aged." "No original tracts have been published; and such would be most gratefully received. Their last original tract ("God's call to Samuel," by the Rev. Daniel Cobia,) has now become, by an afflictive providence, a memento of their regard for one, by whose pen (adapted to plain and pungent enforcement of truth and duty), they had hoped to have been again aided in their labours. God has called the youthful Samuel, who ministered at his altar, and aided in all the sacrifices of his people on earth, to the higher ministry of the upper sanc-The Board of managers may be permitted to drop one tear of chastened sorrow over his early removal from the Church, to which be was made so great a blessing. Still, his sepulchre is with us, and his name abides in our hearts. May it prove an incentive to his brethren in the ministry to supply to this society his "lack of service," and awaken his sisters in the faith, to fuller preparation for the account of their stewardship, when they must render their final "Report," as wives, sisters, mothers, friends of charity, and sisters of Christ,—to himself, the judge of quick and dead." A list of their tracts, on 74 different topics, is subjoined, and they can be had on application, on Monday morning of each week, from the Librarian, at the corner of East-bay and Hasell-street.

Theological Seminary of the Protestant Episcopal Church .- The "proof the Trustees, at their last annual meeting, were full of interest. Their pamphlet can be had by those who wish it, and the following particulars will invite attention to it. To fit up suitable rooms for sick students at the Seminary, \$222 have been given. Thirty-three students were admitted during the year, and the whole number was eighty-two: twenty-four received the usual testimonials on finishing the course, and most, if not all of them, since have been ordained. The Library contains 6,011 volumes,-1,116 having been added during the year. The expense of each student, for a year, exclusive of clothing and contingencies, is \$105. The income of the Seminary is stated to be \$2,049, and its expenditure \$6,306; and the deficiency, therefore, is \$3,957. To meet this, it is proposed each diocese should contribute a certain quota, viz., New-York \$1,500, Pennsylvania 500, South-Carolina 300, &c. The following resolutions were adopted, "That under the existing deficiency of income, for the current uses of the Seminary. the Board of Trustees are of opinion, that no further improvement of the grounds about the buildings should be made at the Board's expense,

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during the present year, and that no other expenses should be incurred, in regard to the buildings themselves, than such as are absolutely neces. sary to the health and comfort of the inmates." "That an appeal be made to the ministers and vestries of the Churches to have annual collections or contributions made for the current expenses of the Seminary, for the next five years; and that with a view to this, the Secretary of the Board shall address a circular to each clergyman, urging such a request, and stating the grounds thereof, and soliciting an immediate answer to the question, Whether such a collection or contribution will be made? And that he also, annually, in the month of September, send a similar application to the said ministers and vestries." "That a Committee of three be appointed, of which the Bishop of New-York shall be the Chairman, to express to the Corporation of Trinity-Church, the grateful sense entertained by this Board of their generous offer, and respectfully to request such farther extension of the time proposed by them for completing the endowment of the Professorship of Pastoral Theology and Pulpit eloquence as the circumstances of the case, in their benevolent construction of it, may reasonably require." "That this board approve of the measures adopted by the Standing Committee, in appointing the Alumni of the Seminary agents for raising the proposed endowment of the Professorship of Pastoral Theology and Pulpit Eloquence; and are much gratified at the readiness of the Alumni to fulfil the object of their agency. But that, under existing circumstances, they be authorized to suspend their proceedings in favour of the said Professorship, for the present." The following communication was read: "Extract from the Minutes of the Associate Alumni of the General Theological Seminary, &c., June 30, 1837. On motion of the Rev. John M. Forbes, it was unanimously resolved, That the Associate Alumni cordially respond to the recommendation of the Board of Trustees, to establish a Professorship of Pastoral Theology and Pulpit Eloquence in the General Theological Seminary, and pledge themselves, so soon as the times will permit, to exert themselves to the utmost in carrying this design into effect, if in the judgment of the Board of Trustees the same be considered desirable." It was resolved, "that should the Alumni of this Seminary succeed in raising the amount of \$25,000. required for the proposed endowment of the Professorship of Pastoral Theology and Pulpit Eloquence, they shall be considered as the founders of said Professorship, with all the powers and privileges conferred on the founders of Professorships by the second clause of sec. i. ch. 3 of the Statutes." Each "candidate for orders" being canonically under the direction, in his education (as to the place where, the persons by whom and the manner how), of his diocesan, the propriety, and indeed necessity of the following resolutions, are obvious: "When the Faculty grant leave of absence, or permission to withdraw for a period longer than one month, to any Student who is a candidate for orders, they shall immediately inform the Ecclesiastical authority to which he belongs." "No Student shall be permitted to engage in the business of teaching while pursuing his studies in the Seminary, without the previous consent of the Faculty, and of the ecclesiastical authority of the diocese in which he is a candidate."

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annual meeting was held New-York on the 1st July, when the officers were elected. J. W. Mitchell, Esq. was re-elected Treasurer. From the 11th annual report, we learn that the list of library books embraces 156 separate works, or 73 bound volumes, 39 having been published during the year. The whole number of copies of works published during the year, is 435,210. A complaint is made of the non reception of reports. The delay of the report from South-Carolina was owing to the change of the time and place of our Diocesan Convention, and has been fully explained in our report. It was sent on to Baltimore, and we regret if it was not received;—this Diocese being always scrupulous in conforming to the regulations of our general institutions.

Domestic and Foreign Missionary Society of the Protestant Episcopal Church .- The "Spirit of Missions" for August contains some interesting facts : for example : the King of Madagascar, in his treaty, required, that twenty of his subjects should be annually educated at the expense of the British Government, ten in England, and ten at Mauritius. Twenty thousand of the Madagascars have been taught to read, since 1820, when measures for this purpose commenced. The Secretary for Domestic Missions has addressed the letter, from which the following is an extract, to several of the clergy in this diocese : "I beg leave to address you, in relation to the present state of our Domestic Missionary work, as one known to take a deep interest in it. I have just written very fully to the Right Rev. Bishop Bowen, on the subject, and informed him that I should also write to yourself and several others of his clergy. Of the importance, to this country and to the world, of the Domestic Missionary work, you are fully sensible. If it be sustained and carried forward with vigor for a few years, it will give strength, and energy, and power, which shall enable the Church of this country to be in a situation to confer invaluable blessings upon the world. If it be neglected, her growth will be slow; her scattered members will wander still farther from the fold; and the newer portions of our land will be occupied by influences which will effectually shut out her efforts for their improvement. We have now nearly sixty Missionaries labouring faithfully at different points, all over the western and south-western states; and that they are doing incalculable good, is a truth of which you need no confirmation from this quarter. The hearts, too, of many others of the clergy, seem to be drawn to this work. Nearly a dozen have made application recently for appointment as missionaries to those portions of our land; and these have all, or nearly all been nominated by the missionary Bishop or some of the Bishops of the feeble dioceses, as persons whom they desire should be sent to them. Five-and-twenty or thirty additional missionaries could easily be found to be sent out this year. Most urgent calls for missionary aid are coming in from the western and south-western Bishops, and from the destitute places needing the service. It is with pain that I write that the receipts of this department for the last two months have not been equal to one half the expenditures, and that the amount now in the treasury is all due for past services. We therefore appeal to the clergy, and through them to the laity, to

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sustain the Church in her Domestic Missionary work, by immediate efforts for this end." We sincerely hope the above earnest and just appeal, may have its full effect. The amount reported as the monthly receipt was, for Domestic Missions \$854; for Foreign, \$1,896, of which from South-Carolina, \$930.

Kentucky .- The 9th annual Convention was held May 11-24, present, the Bishop and several of the clergy and laity. The whole number of clergymen in the diocese is 20, and of candidates 9. Great differences exist respecting the management of the Theological Seminary and other matters; and the Bishop having demanded an investigation of his conduct by his peers, articles of presentment were prepared by the Convention, to be submitted to three Bishops. The question arose, but was not decided, viz., whether the Bishop had a right to be present, and to speak at any meeting of the "Standing Committe." A standing resolution was passed, that no candidate for holy orders should ever represent a parish In the revised constitution is an article, giving the Bishop a vote, unless two-thirds of the Convention differ from him. ister of Christ Church, Louisville, in his report, says: The state of religious feeling is indeed very low, and owing to the lamentable situation of the affairs of the diocese, we have but little reason to expect a change at present.

Connecticut.—The Annual Convention was held in New-Haven, June 13 and 14, present, the Bishop, and many of the clergy and laity. In his address he says, "Out of about ninety parishes in the Diocese, it appears that only thirty-three yet enjoy the entire services of a Pastor, and nine of these through the assistance of the Society. The remainder are united in pluralities, of two or three in a cure. Several of them, in-deed, have long been without any regular supply. To give each parish in the diocese its appropriate pastor, would require more than forty additional Clergymen. But, in addit on to these considerations, there are more than sixty towns in the state, in which no Episcopal congregation has yet been organized. In the present state of the religious community,—when the unfounded prejudices against the Episcopal Church are so rapidly melting away before the steady light of her example, and when the alternate extravagances and apathy, the fluctuations and divisions, which have prevailed among other Christian denominations, have created so general a distrust in their stability and correctness, I do not hesitate to say, that there is hardly one of these towns, possessing any considerable population, where an Episcopal Parish might not readily be established, with promising prospects of success. In the infancy of such parishes, missionary assistance would doubtless be required. Nearly all our existing pari hes have been fostered and built up in this way; and there can be no reason to doubt the efficacy of a method which has hitherto proved so successful. In many of the towns to which I have here alluded, a considerable portion of the inhabitants live in the habitual neglect of public worship on the Lord's day: not so much for the want of public religious ministrations in their vicinity, as from a want of confidence or of interest, in those ministrations. It is firmly believed that

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the doctrines and worship of the Episcopal Church would meet a more favourable reception, and that the establishment of her institutions in those towns would produce a salutary improvement in the religious and moral state of their population. Much interest has been justly felt in the support of missions in the Western States. There is indeed a great destitution of the means of sound religious instruction in those States but I know of no portion of the western country where new congregations can be more readily organized, or more speedily and success. fully built up, than in many towns in the State of Connecticut. It is not my purpose, however, to make invidious comparisons. I would not weaken the interest which is taken in the religious welfare of any por. tion of our country, nor check the sympathy which is felt for the privations of the inhabitants of heathen lands: my sole object is to call your attention to works of charity that are near us,-even at our doors, and within our own household." The Treasurer of the Society for promoting Christian Knowledge, submitted some very valuable suggestions. These extracts will usefully instruct our own diocese. "Our objects are: 1. To provide a settled clergyman for each parish. 2. To give the clergy, if not an adequate, at least a bare subsistence. 3. To have the salary raised, paid punctually and promptly when it becomes due." "No parish can thrive which has not a clergyman residing within it who devotes himself to the high duties of his office, and dispenses to his flock that spiritual nourishment by which they are supported and strengthened unto eternal life." "Convention 'recommended to each parochial clergyman to provide a book, in which the name of every baptized person, within his cure shall be enrolled, and to exhort all who are under fourteen years of age to contribute not less than one cent per month for missionary purposes; and all who are over that age, to contribute as God hath prospered them: the contributions being regarded as the offerings of the Church for the diffusion of the Gospel." It is presumed that the age of fourteen was mentioned, as being that in which young persons should be prepared for confirmation. All who have thus taken upon themselves the obligations of the baptismal covenant, are to consider it as a part of Christian duty to contribute to the maintenance of the Gospel, according as God hath prospered them; and parents may excite them to industry in their several employments, by rendering the amount of their Christian charity a reward proportionate to their exertions." "It is proposed that the monthly collections should be solemnly offered on the two great festivals of Christmas and Easter, and that in every congregation of the diocese, supplication be made to our 'Almighty and ever-living God,' that he will 'most mercifully accept' not only 'our alms,' but also 'our oblations.' " The great design is to form in the breast of every individual Christian, the habit of giving for conscience sake. If he should lay by him in store, on the Sunday of each week, according as God hath prospered him, and should once in every month cast in unto the offerings of God, according as he is disposed in his heart, not grudgingly, or of necessity; and if this should be done without fail in every congregation in the State, however small, and however destitute, then the great principle of systematic charity will be fully carried out, and the result will show how much may be done by united effort,

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under the Divine blessing." It was resolved, "That until the primitive and apostolic practice of communion on every Lord's day be revived in our Church, it be recommended to the Clergy, whenever collections are made as the 'offerings of the Church,' to use the prayer for the whole of Christ's Church militant."

Massachusetts .- The 47th annual Convention was held June 21 and 22, present 25 clergymen and 31 laymen. The whole number of clergy is reported to be 52. It was resolved that the "Board of Missions" be restricted in its proceedings to the diocese: that each clergyman be recommended to adopt measures for a liberal contribution to the "Domestic Board of the Domestic and Foreign Missionary Society." The amount disbursed by the "Board of Missions" during the year was about \$700. One parish (St. Paul's, Boston,) reports having given to missionary, and other religious and charitable purposes, during the year, \$5,550. The whole amount from the Diocese was \$10,914. The school for moral discipline, of which the rector is a presbyter of the Church, has been placed "under the direction and government of the Bishop." In its chapel, services were held during the year on Sundays, and a lecture and prayers on Wednesday also during Lent, and every day of Passion Week. This excellent establishment numbers 100, some of whom (viz. orphans and sons of widows,) do not pay, but most pay, 8) a week for board, clothes and tuition.

Chinese Mission.—The devotional exercises on board the vessel in which the Rev. Mr. Boone sailed, were as follows:—The hymn (on page 216) was sung; Rev. Dr. Wainwright offered appropriate prayers from the Liturgy; Rev. Mr. Crosswell read two verses of Heber's missionary hymn, which were then sung; Bishop Griswold addressed the assembly, on the importance of the interesting occasion, and delivered an affectionate farewell to the Missionary. Rev. Mr. Stone offered appropriate prayers from the Liturgy, and another appropriate hymn was sung. The Bishop then pronounced the benediction.

Jerusalem.—A Pretestant Episcopal Church is about to be erected here, and a minister for it is about to be ordained by the Bishop of London.

Observance of the Lord's Day by Rail-roads.—In the bill relative to the Glasgow rail-road, before the House of Commons, is a clause to prevent its use on the Lord's day. It was stated that the canals in that country, and the stage-coaches, whether by law or only usage, now run only on what are termed the six lawful days. It was, therefore, necessary, to prevent the railway obtaining an unfair advantage.

Correction.—The following appropriations, (says an article in the Episcopal Recorder) have been made by the Bishop White Prayer-book Society for South-Carolina, &c. It should read, The Female Episcopal Bible and Prayer-book Society of South-Carolina have purchased 100 copies, &c.

Worthy of Imitation .- In a parish a few miles from Utica, a lady who felt for the religious destitution of many poor children in her neighbor. hood, on finding she could not induce them to attend the parochial Sun. day school, invited them to her own house, devoting a few hours of each Sunday to their instruction; and mark the result, -on the Sunday before last, seventeen of these children were baptized.

The Lord's Day .- The Buffalo Spectator suggests that the present stagnation of business takes away all excuse for running boats on the Sabbath. Severe calamities were brought upon the Jews, in order that their land might enjoy its rest, and those things are recorded for our learning. The profanation of the Lord's day is a crying sin of our land.

" The Printer's Sabbath."-The proprietors of the Globe establishment intend, for the future, to make the Sabbath a day of rest to all engaged in the publication of their paper. In common with all the city papers, the Globe has hitherto been printed on the night before its appearance. Of course the work on the Monday morning's paper is always executed on the preceding Sunday. This has ever been exceed. ingly disagreeable to all connected with the establishment, and is not excusable on the plea of necessity. By printing each paper on the night of the day on which it bears date, the whole wrong is remedied: but it has heretofore been the practice with us, as it is with the publishers of the National Intelligencer and others, to print one day, and date the next. Thus Tuesday's paper is printed on Monday night, Wednesday's on Tuesday night, and so on; Saturday's being printed on Friday night, and Monday's on Sunday night—and in this way, the Jewish, instead of the Christian Sabbath, has become the printer's Sabbath. We shall, hereafter, give our paper its proper date, and join our countrymen in keeping the day of rest recognized by our institutions.— Washn. Gl.

Protestant Episcopal Society. for the Advancement of Christianity in South-Carolina. The Treasurer reports the following Life Members, paying \$50 each, viz.:

Mrs. Juliett Elliott. Mrs. Elizabeth Stoney,

And the following Annual Subscribers, paying \$5 each, viz :
Mrs. Thomas Middleton,
Mrs. George Mrs. George Parker, Miss S. M. Waring. Mrs B. Huger,

The Librarian reports, as presented by the Rev. W. W. Spear, The Works of the Rev. Thomas Scott, 6 vols. Conn. 1837.

CALENDAR FOR SEPTEMBER.

3. 15th Sunday after Trinity.

10. 16th Sunday after Trinity.

17. 17th Sunday after Trinity.

21. St. Matthew.

24. 18th Sunday after Trinity.

29. St. Michael and all Angels.

ERRATA Page 164, line 12 from end, erase in before "teaching."

169, line 6 from top, insert 5 before "But."
170, line 14 from top, insert and before "as."
172, line 14 from end, for all, read shall.

183, line 20 from end, for one read our.